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841 Woman's magic power. The Refugee Blacks assume that a woman, during her menstrual periods, is impure and has the power to destroy the power of obia. So during these periods she must withdraw into a special hut, munu asu, and prepare her meals in special dishes; she may not prepare her husband's food, for by doing this she would destroy the power of his obia, and must abstain from touching objects he habitually uses, particularly his gun, which would lose its good points for shooting. Even in the little farming habitations which consist of only several huts, one may be sure that one of them serves as a munu asu.

841 The munu asu are very simple sheds built by the women themselves, using reclaimed materials taken from huts being demolished; some belong to one woman only; for others, three or four women get together. They have recourse to men only [465] for assembling the framework, remunerating them with several cans of couac or several baskets of yams.

841 /255/ A man who has a powerful obia like the man nenge obia must abstain from speaking to a woman who has her menses.

(751) The Boni assume there are women wicked enough to willfully hide their menses in order to destroy the power of a man's obia, but he who has a good man nenge obia cannot be a dupe: the iron circle warns him of the danger by squeezing his arm.

184 According to Mr. W. F. van Lier, the act of willfully
841 hiding her menses is for the Djuka one of the gravest offenses
68 a woman can commit, and the most severe punishments are
inflicted on her. It is not the same with the Boni: in such a case a woman risks only being insulted and banned.

752 Another deeply rooted belief among the Refugee Blacks,
834 and which exists with many Creoles, is the necessity for the
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